THE

Testimony of GOD

To those *Rulers*, *Teachers* and *People* of this present Age, where the *Headship* of the *Church* is given to *Man*, and to such as strive to have it so, and to those that set themselves in the seat of God, by taking upon them that which properly belongs to God and Christ, who are one.

Wherein Gods *Controversie* with them is *plainly* demonstrated.

Opened and given by the Spirit of Truth, which is made manifest in that earthen vessel which is called

George Fox the younger.

HEarken O ye *Kings*, and Give ear ye *Rulers*, *Teachers* and People of all sorts (who are striving against the *Spirit of God* and its workings:) The Lords *Controversie* is great this day, and few there be that rightly understand it, therefore are ye *confounded*, *broken and breaking* one of another, *and cannot be healed*, until y u return to, & receive & obey that which will shew you with what Gods controversie is: therefore consider this, *The inspiration of the Almighty giveth understanding*, *Job* 32.8. Yea, the life of the Immortal word, which is *the Light of men*, *John* 1.4. giveth to understand the mind of the Eternal God; Therefore to the Light which the word hath enlightned you withal, take heed, *John* 1.9. for that is the faithful witnesse for God, and to that *in you all* (who shall hear the Testimony which God hath given me to bear, shall I be made manifest; for *that* shall answer to the words of the *Most High*, which I have to utter; Therefore *let all flesh be silent*, that Truth may take place, and that the words of the Holy One may be heard and received.

Thus saith the Lord God, My Controversie hath not been, nor *is not with man* any further then as he is *departed from me*, and joyned to, and *become one with the man of sin*, that *wicked* one, the son of *perdition*, who is exalted *in man above me the Eternal God*, and opposeth me, and *sitteth in my Temple*,

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ſhewing himſelf to be God, in taking upon him that which properly belongeth unto me, for he commands and leads them with whom my controverſie is, into whatſoever and whitherſoever he pleaſeth, and they are become ſubjects unto *his Kingdom*, ſo that they will not that I ſhould *Reign over them*: but they have taken councel of my *Adverſary*, who hath taught them alſo to take (as it were) my Honour (*which I will not give to another*) unto themſelves: and ſo they are become *one* with my *Adverſary*: and by his power they alſo (in many things) have *ſet* themſelves *in my ſtead*, in taking upon them to do things which did properly belong unto me, and they in thus doing have *ſleighted* and *rejected* the thing that I have done; and thus the *Abomination* which maketh *deſolate*, *ſtandeth* in the place where it ought not; *For which cauſe I will viſit ſaith the Lord God.*

And now *You* with whom Gods *Controverſie* is, (who have given the headſhip of the Church to man) that you may further ſee your *errour*. Mark and conſider theſe things, It did properly belong to the mighty Eternal God, to Ordain a Head for his Church, and he unalterably Ordained *one Head thereof*, which is Chriſt, *the ſecond Adam, the Lord from Heaven, the quickening Spirit*: Yea, *he gave him to be Head of the Body, which is the Church, the fulneſs of him that filleth all in all, that he in all things might have the prehe-minence, in whom all fulneß dwells*, 1 Col. 18, 19. Ephe. 5. 23. & 1. 22, 23.

And by the appointment of the Father, *he* giveth forth all the Lawes and Ordinances which his *Church* (that is *the Congregation of the Righteous*) are now to obſerve; and *whoſoever* will not hear him *in all things*, and follow *his* leadings, and obey *his* voice, are to be cut off; *For all judgement is committed unto him*, John 5. 22. 27.

But many of you who (in ſeveral Nations) are called *Chriſtians* (with whom the Lords controverſie is great, unto the diſhonour of God) You have taken upon you to Ordain others *Heads* of the Church *then Chriſt*, and that they ſhall give forth *Laws* & *Ordinances* for the *Church* to obſerve, and they that will not hear your Heads, & obſerve their Laws and Ordinances, you will cut them off, or perſecute them; and in thus doing you have ſlighted and rejected the thing that God hath done, and *ye have ſet your ſelves in his ſtead*; And *this* is a great cauſe of Gods *controverſie with this Age*, and until this *abomination* be removed and broken down, God will remove and break down all in whomſoever it doth reſide, aud all ſuch as would uphold it, whatſoever their names be called; For whoſoever will ſtrive to upohld that Authority in themſelves or others, which properly belongs to God and Chriſt (who are one) ſhall not be able to ſtand in this the day of Gods controverſie; neither can the Nations be ſettled in *true peace*, untill *that* be given up to *Chriſt*, which properly unto him belongs, and is his *Right*, for though the Lord hath long born with great patience, yet now

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the time hasteth, that the Heir must be possest of that which the Father hath given unto him, and they that will not freely give up to him his due, must be broken.

And now, *O England*, to Thee I speak (mark) this did not serve to end the Controversie of God with Thee, when thou didst take the Headship of the Church from the *Pope*, and gave it to the (outward) *King*; Neither did that end Gods Controverlie with Thee, when thou didst take it from thy *King* again, and gave the Nature or Power of the Head-ship (though not the Name) unto an *Assembly* of *Priests* called the *Synod*, whom thou Authorizedst to give forth directions and Ordinances for the Church to observe, and if after thy long Changing of it thus, one from another, thou now give it to thy (outward) *King* again, (as many in thee strives to do) this will not end Gods Controversie with thee neither; For these things do not at all answer the intent of God, for the Lord will not own, that a *King* should be called the *Supream Head of a Church*, no more then he will own that a *Pope* should be so called; Neither will he own any to exercise the Office of *Headship* in his Church, *but Christ only*, Whom he hath given *unalterably* to be the *Head* thereof; Therefore whether it be *Pope*, *King*, *Priests*, or any others, that will *not submit to Christ*, and own *Him alone* to be the *Head* of the Church, must be slain by the Sword of his Justice; Therefore *O England*, take heed what thou dost, and *provoke not the Lord yet further* against thee in this particular, for, *until the Head-ship be wholly given up to Christ*, *Gods Controversie cannot cease*.

And furthermore, it doth properly belong unto *God and Christ* (who are one) to make and *Ordain* whomsoever they Please to be *Ministers*, and those Ministers are to follow those orders and directions, and to declare *those words* unto the People (and not what they will themselves) which the *most High gives unto them*, and they are to go to such places as *He* sends them unto, to declare *His* will, and they are to receive that for their Labour which *He* alloweth them, and they are to abide in those places, observing those orders and directions which he gives unto them, and they are not to remove, but at *His* pleasure, and as *He* gives them freedom, or by *His* order, *which they must observe*.

But in these things also, *Man* hath set himself in the *stead of God*; For men in these *Nations* have made, and some yet do make and *ordain* whomsoever they please to be *Ministers*, and those Ministers are to follow those orders and directions, and to speak those words to the People which *Man* giveth unto them, (and also they may in some things speak more if they will) and they are to go to such places as *man* sends them unto, and there to declare that which *man* in his will hath prescribed and set down; And they are to receive for this their Labour that which man alloweth them (with what more they can get to satisfie their greedy minds)

and they are to abide in those places, observing those orders and directions which *man* gives unto them, and they are not to remove but at *mans pleasure*, by his order, or as he gives them freedom.

And thus hath *man*, *even the man of sin*, set himself in the stead of God, and would force *all to bow unto him*, and so man in this state hath rejected the will of God, and his work; for such a one whom God makes a Minister, and sends unto places to declare his will (unto the People, as he hath received it from God) such a one is counted a *Vagabond* and a disturber of the peace, and *persecuted* by such as are *exalted* in their fleshly minds, *above* the witnesse of God; And for this cause also is Gods *Controversie* with *Nations*, and they cannot be established in true peace, until they give unto *God and Christ* that which to them belongs, (which they have held from God by usurpation) therefore whether it be *Popes* or *Kings* or *Parliaments*, or any other men that will *assume this to themselves* which alone belongs to God and Christ, *they must and shall be broken*, let their strength be never so great: For the *Lord* (who is mighty) will take to himself this *his proper Right in making Ministers* which shall observe his Will, and he will provide for them, and such as are made by man he will *Confound*; Therefore O *Nations*, take heed what you do, and run not your selves any more into these things, least you further increase Gods anger against you.

And as *Christ* is the *Author* of the true *Faith* and not man, so he is the Defender of it, and not man; Therefore that *Title* must be given unto *Him*, and not unto man, or else Gods Controversie cannot cease.

Again, it is Gods proper Right to give Laws unto man, *Isa.* 33. 22. *For their is one Law-giver, who is able to save and to destroy*, Ia. 4. 12. And the *Law is not made for the Righteous, but for the unrighteous*, 1 Tim. 1 9. *And the Law is to go forth of Zion*, Mica 4. 2. Isa. 2. 3. Now in this particular also, man hath set himself in the seat of God, and so hath dishonoured the *one Law-giver*, by setting up many law-givers, who not being guided by the pure Spirit of the Lord, have made Laws contrary to the Will of God, whereby the Righteous have been Punished and oppressed. Now in this particular, man hath exceedingly corrupted his wayes, for which cause Gods Controversie is exceeding great, and until man submit to the *one Law-giver* in this particular also, (*who is able both to save and to destroy*) Gods Controversie cannot cease; for the Law which God gives, is not against the Righteous, but against the unrighteous.

But how are the Laws of these Nations like to be such, (let the witnesse of God in you all answer) seeing by man it is given into the hands of man in such a manner as it is to make Lawes, (Mark.) Have you not read in the Scriptures of Truth, that the Flock of Christ *is a little Flock*, Luke

Luke 17. 32. And that, *though Israel be as the sand of the Sea, yet but a remnant shall be saved*, Isa. 10 22.. Rom. 9. 27. And again, *strait is the way, and narrow is the Gate that leadeth unto Life, and few there be that find it*, (mark that) *because broad is the way and wide is the Gate that leadeth to destruction, and many there be that go in thereat*, Mat. 7. 13, 14. Now mark and consider these things, seeing that the Righteous are fewer in number then the unrighteous, & that the *Law makers* are chosen by the *most voices*; (and that of the richest people outwardly) how are the Righteous like to be preserved in outward freedom by the lawes that are so made? *Doth not the World love his own?* John 15. 19. And will it not provide for its own life and liberty? And is the life & liberty of the Righteous one with the world, (Read Wisdom, the 2 Chap.) Will not that which is for the freedom of the one, be for the bondage of the other; Oh! the Lord hath beheld this abomination, and his Soul abhors it, and his controversie is with the Nations, because of the grieveous *Oppression*, *Oathes*, and *Violence*, which fills the Earth partly by this means; Oh! how do the rich oppresse the poor? and draw them before the Judgement seats, *Ja.* 2. 6. And how do the haughty vaunt themselves over the meek? And how is Judgement turned backward? For he that departeth from iniquity maketh himself a prey to this Generation, *Isa* 59. 14, 15. And though several overturnings have been, yet is iniquity still at a great height, and increaseth exceedingly; And what will it advantage a Child to flee from a Bear and joyn to a Lyon? Verily the day is come, wherein there is no hiding place of safty for the Righteous, but purely in the Name of the Lord, and blessed are they that alone trust therein. For the help of the meek standeth in the Name of the Lord, (*Psal.* 124. 8. *Hos.* 13. 9.) And happy are they that abide in it, *for the day will be terrible and dreadful unto all that have not a habitation in the Name of the Lord the King of Saints*; For Violence and Oppression shall come to the full, and then shall the Lord Roar out of his Habitation, and he shall strike the Inhabitants of the Earth with Astonishment, and Faintnesse, and Deadnesse of Spirit, shall ceaze upon the mighty men, and weakenesse and fear upon the strong and bold of the Earth, for the Lord will appear in his mighty Power to take the Kingdom, and to relieve the oppressed, and to help the needy, and they shall be strong in him.

Be wise therefore O ye *Kings*, and learn Wisdom ye *Judges* and Rulers of the Earth, Return unto the Lord & serve him with fear, tremble before the Glory of his Presence, *& kisse the Son, least he be angry and you perish by the way*; For his wroth shall suddenly burn, and then, *blessed are all they that trust in Him*, (Read *Psal.* .) Therefore strive not with the Lord any longer, by withholding his Right from Him, but give unto him his due, and re-

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ſign up to him and *his Anoynted* the things that he doth require, *for the Lamb muſt get the victory*, and he muſt have the Preheminence in all things, yea, he muſt be the *Supream head in all Spiritual things*, and the only Law-giver to his People; Yea, he with the higher Power muſt ordain and ſend forth *Miniſters*, and *Labourers* into his *Church*, *Vineyard*, and *Harveſt*, for *he only* can fit them for the work, and not man; And he will take care that they ſhall not lack any thing, (*Luke* 22. 35.) *For the Earth is the Lords & the fulneſſe thereof*, (*Pſal.* 24. 1.) And he will conſtrain people with his love (which is better then outward force) to give his Miniſters food and Rajment when they have need thereof, and they will be contented therewithall, 1 *Tim.* 6. 8. Therefore medle not with theſe things any more, I warn and exhort you in the Love of God: For it belongs not unto you, but unto God and Chriſt who are one, and let *Chriſt only* be acknowledged to be *the defender of the Faith*, who is able to perform that office to the full *which man is not*.

And let the one Law-giver be minded and owned in man, to give forth Lawes to puniſh tranſgreſſors, that ſo the Judgement may be the Lords and not mans, for ſo ought it to be, and he that ruleth over men, muſt be juſt, ruling in the fear of God, (2 *Sam.* 23. 3.) And they that fear the Lord and hate Coveteouſneſſe ought to be Judges and Rulers, (*Exod.* 18. 21.) To ſee and take care that the Law of God be put in due execution, Judging righteouſly, without reſpect to perſons, (*Prov.* 24. 23.) Doing to all men, as they would they ſhould do unto them, keeping out of Bribes and gifts, that the eye may not be blinded, (*Exod.* 23. 6, 7, 8.) *And ſuch Rulers as theſe, will the* Lord *ſet up and Honour*, unto whom he will plainly ſhew his Righteous juſt Law, which he will have executed upon tranſgreſſors, and men ſhall be ſubject unto them for conſcience ſake, and they only ſhall be a terror to evil doers, and encouragers of them that do well, and they ſhall be gaurded with Righteouſneſſe, and the Lord ſhall bleſſe them with the dew of Heaven, and they ſhall ſend forth a good ſavour into the Earth: and then ſhall the Inhabitants of the Earth learn Righteouſneſſe; *For Judgement ſhall run down as Water, and Righteouſneſſe as a mighty ſtream*; for the Judgements of the Lord ſhall be rightly executed, and ſelf-ends ſhall be denied; And then ſhall Praiſes, Dominion, Honour, and Obedience, and all that is the Lords, be yeilded unto *Him the King of Saints*; *And until this come to paſſe*, *Gods Controverſie ſhall not Ceaſe*; But there will be *Breaking*, and *Overturning*, *Oppreſſing*, and ſpoiling and *Inſnaring* one of another, and they that come uppermoſt, and will not give unto the Lord his due, but ſet themſelves *in his Seat*, whatſoever words they profeſſe, or let them appear never ſo ſtrong in the arm of fleſh, yet *they ſhall be broken down with diſhonour*; And Plagues and Tor-

ments, shall be the portion of the *Hypocrite that bows to deceit*; And *Babylon* must fall and perish, *for strong is the Lord which judgeth her*, (*Rev.* 18. 8.) And in vain do men seek to establish themselves in that which the Lord is against, and wo *will* be unto them that are found in the State of *Capernaum* and *Edom*, (Read *Obediah* 3. 4. *Mat.* 11. [illegible].)

And *now ye Rulers, Teachers, and People, remember you are warned*, and it is in true love to your Soules and Bodies, therefore *Repent* whilest you have time left you, that you may be saved, though it be so as by fire; And speedily resigne up to the Lord, that which properly belongeth unto him, for verily the day dawneth apace, which shall *reveale that man of sin more and more*, who hath *set himself in the seat and stead of God, whom the Lord shall consume with the Spirit of his Mouth, and abolish and destroy with the Brightnesse of his coming*, (2 Thes. 2. 3, 4, 5, 6, 7, 8.) And the day of the Lord shall even so come as a thief in the night, *and when the wicked shall say peace and safty, then shall come upon them sudain destruction, even as the travel of a woman with Child*, which by no means can be escaped, 1 *Thes.* 5. 2, 3.)

Be still *O ye Saints* of the most High God, keep clear of *Babylon*, take heed of being insnared by her, cleave not to her flatteryes in any wise, but *follow the Lamb, whithersoever he leadeth you*, and hold fast the word of his patience in the true Integrity of your hearts, that so ye may stand and indure the tryal to the end, and whatsoever you suffer for the Testimony of God, you shall have a full reward for it, *if you faint not*; This in the Word of the Lord, is unto you.

Lambeth House, the
28th. 4th. Moneth.
1660.

Post-Script.

And if I could write no more, yet this is the Testimony *of Truth, to the* Rulers, Teachers, and People *of this present age* (*in what Nations soever this may come*) *mark*, you must all come to the Light of the Lord Jesus Christ (the Lamb of God) *who hath enlightened you, that with the Light you may come to see what is contrary to the mind and will of God, both in your* Lawes, *and* Governments, *and in the constitutions thereof, and in your* Ministry,

ſtry, and Worſhip, and in the conſtitutions thereof, and in all your Converſations; And that which you ſee with the light, to be contrary to the mind and will of God, (in any of theſe things before mentioned you muſt deny, and give it up to be conſumed by the Spirit of Judgement and burning, and you muſt give your full conſent that the Lamb of God (the Light of the World, the ſecond Adam, the Lord from Heaven, the quickning Spirit who is one with the Eternal Father) may have the preheminence in all things; And that he may Rule in you all, over you all, and lead and guide you all in all things, before you can witneſſe that Gods Controverſie with you is fully come to an end; And all them of the Nations that are ſaved, muſt walk in the Light of the Lamb; Therefore let every particular in their ſeveral ſtations, come to a true honeſt ſearch ſpeedily, and caſt off, and deny that which the light will let you ſee that God is againſt, that ſo happily God may ſtay the mighty Judgement (which otherwiſe muſt come) which is nigh at the door, which ſhall ſweep away the ungodly.

Theſe are faithful and true ſayings, and things which muſt ſhortly be fulfilled, therefore, bleſſed will every one be that will hear and obey the Counſel of the moſt High, for the day of the Lord draweth nigh.

And now ye Rulers, if ye reſolve to build up that which God hath thrown down by an out-ſtretched Arm, and if you ſtrive to eſtabliſh your ſelves in that which Gods Controverſie hath been, and yet is againſt, you will undoe your ſelves for ever, for you will engage the Lord againſt you, who aſſuredly will be too ſtrong for you, and break and confound you, as oppoſers of his mighty work; Therefore take heed what you doe, the Lords decree ſhall ſtand.

G. F.

THE END.

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